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**REVIEW OF THE FIFTEENTH ANNUAL REPORT OF
THE SECRETARY OF THE BOARD OF EDUCA-
TION, IT BEING THE THIRD OF THE
PRESENT SECRETARY.—1851.**

We are glad to see that several of the defects which we pointed out in the last year's Report have not been overlooked in this,—especially the importance of attending to the manners and morals, as well as to the intellect, of Common School children. As a whole, the Report is a pretty piece of composition, but, if the Secretary thinks it a valuable Essay on Education, or that those for whom it is intended will ever be moved by it, if they take the trouble to read it, and find themselves able to understand it, he deceives himself. There is hardly one idea in the Report that his predecessor has not as forcibly expressed in former Reports, and this, like them, will not be used, but will be laid up with them "for reference," as the term is; for, speculations, without familiar directions for their practical use, have little effect. That we may not seem to cavil without cause, we will illustrate our meaning by an extract. "The reasoning faculties of children must not be so prematurely and disproportionately taxed. The memory must be less encumbered with definitions and formulas which the child can not understand. The synthetic method of instruction must yield somewhat, and give more place to the analytic. Facts and phe-

nomena, adapted to the capacities of the young, and addressed to the senses and the imagination, must precede and prepare the way for the contemplation of abstract principles, &c. &c." These remarks, even if addressed to teachers, would be lost upon most of them, but addressed, as they are, to the citizens, they will convey little information, and will produce no practical results.

The whole Report of the Secretary consists of remarks upon some of what he considers the errors and mistakes of education, and presents what he considers appropriate remedies. The first error he describes in these words. "Many seem to suppose that the whole duty of the teacher is to instruct his pupils in 'the common branches,' and to maintain so much discipline as is necessary to that end." If such an error exists, and we allow that it does to a fearful extent, we know no better way to account for it than in the conduct of the Board, and even of the Secretary himself. In his first and second Reports he says nothing of moral education, though he has much to say on the subject of mental and intellectual studies. Last year, in our remarks upon his Report,* we alluded to this singular indifference to what we considered the great end of education, and the great defect of our schools, and, probably this has aroused the Secretary, and driven him to make some valuable remarks in connection with the first error that he mentions. We like most of his remarks on this head, and they have been the burden of our song in the Journal, and at Teachers' Institutes, for the last four years. We hope the people of the Commonwealth will lay the remarks to heart, and immediately act upon them. We are not satisfied, however, that the Secretary represents the true state of the community, when he says, in this connection, "In the exclusion of distinctive creeds from the schools, religious persons of every name are singularly agreed, and thus we have the sentiment of the people at large *in support of the law as it now stands.*" We have often complained of the blindness of the Board and of the community, in this matter. Does not the Secretary know that, in and out of New England, certain sects have made a regular onset upon the principle of no sectarianism in the Common Schools. As long ago as April, 1848, the *New Englander*, an Orthodox Journal, of New Haven, in an able Essay on Public Schools, has the following remarks. "This subject has of late been urged on the public attention in various ways. For many years past, in this country, several religious denominations have manifested not a little uneasiness at the prevalent Common School system, because it excludes (as from its nature it must) all distinctively sectarian instruction, and have

* Volume XIII, page 230.

evinced a desire to have schools which would be under their exclusive supervision. The *Roman Catholics* almost universally have opposed the attendance of children of that denomination upon the Public Schools, and have in some instances requested or demanded a portion of the Public School money for the support of Roman Catholic schools. *Episcopal* Conventions and Episcopal bishops, in their charges, have recommended the establishment of Episcopal schools, especially those of a higher grade. The section of the *Presbyterian* Church called 'Old School,' in their periodicals, at meetings of presbyteries and synods, and, for a few years past, at the Annual Meetings of their General Assembly, have given earnest consideration to the subject of parochial (sectarian) schools. The able Secretary of the Assembly's Board of Education, Rev. Cortland Van Rensselaer, has been unwearied in urging the matter upon the attention of the ecclesiastical bodies and of the members of that church. The General Assembly have listened, year after year, to elaborate reports from Committees appointed to investigate the subject, and to recommend appropriate plans, ways and means. And they have expressed their firm conviction that the interests of the Church and the glory of the Redeemer demand that immediate and strenuous efforts be made, as far as practicable, by every congregation, to establish within its bounds one or more Primary Schools. Circulars have been addressed, in the name of the General Assembly, to all the presbyteries and sessions of that church, urging action according to this recommendation, and calling upon all to contribute by annual collections, and by donations and legacies, to form and maintain a Presbyterian School Extension Fund, for the support of Presbyterian Schools within the limits of feeble churches. Meanwhile the *Congregationalists* have not been uninterested spectators of this movement among their Presbyterian brethren. Some among them have approved it, and have been disposed to encourage one of similar character within their own communion. At the last meeting of the General Association of Congregational Ministers, in one of the New England States, a paragraph was introduced into the Annual Report or Circular on the state of religion, commanding, in high terms, the system of church schools brought to the notice of the Association by the report of the delegate from the Old School General Assembly."

At the time, we reprinted the article from which the above extract is made, and circulated nearly 2000 copies, at our own expense. Now, the only thing that can authorize the remark of the Secretary, that "all the sects are singularly agreed in support of the law," is, that the minds of the people have changed within four years. But we have no proof that there has been any

such change. It may be true, that, since the change of Secretaries the opposition to the Board has been less public, because the supposed latitudinarian views of the former Secretary are no longer a bug-bear, and the sectarian character of the Board and its agents are a pledge, that, if any influence is exerted over the schools it will be in the *right* direction; but we have reason to believe that the opposition to free schools is not diminished among the Protestant sects, and has greatly increased, or rather has gained courage as it has gained power, among the Roman Catholics. A late member of the very Board of Education told us that he was in favor of sectarian schools, but as they could not be introduced into Massachusetts, he acquiesced in the present system. We have reason to believe that School Committees are frequently nominated with a view to sectarian predominance; and teachers have frequently been rejected by Committees on account of their religious belief. But the opposition of the Protestant sects is nothing in comparison with that of the Romanists. It is well known that free schools are an abomination to them, unless under their control; and, under their control, they are no longer free. The Romanists have acquiesced thus far, as the member of the Board did, because they have lacked power to change the order of things; but their power has rapidly increased, and symptoms of open opposition are beginning to appear. Every attempt at religious instruction in the Common Schools, even the reading of the Bible, is stigmatized as sectarian; and it will not be three years before the Bible will be ordered out of school; separate Catholic schools will be demanded; a separate portion of the School Fund claimed, and such claims will have to be allowed, or the children will be withdrawn from the schools and educated apart, or left in ignorance, which will amount to nearly the same thing. Or, perhaps, previous to a separation they will cut off the school appropriation, which the Catholics are almost able to do now, in spite of the native parties, which are so nearly balanced; but which they will easily do by the aid of some American party, which will abandon the schools to gain some political advantage, by coalition with the Catholic voters.

With all these facts staring him in the face, we wonder how the Secretary can say "religious persons of almost every name are singularly agreed in support of the law as it now stands." The very year before the present Secretary came into office, a hostile movement was made by the leading religious sects in Massachusetts, and nothing but the removal of Mr. Mann, and the placing of the schools in the hands of the prevailing sects, prevented the dissolution of the Board, and the restoration of the

wretched torpidity that prevailed before the Board was established, if not the abandonment of the free school system altogether.

What we now want is, that the Secretary should take the lead in such measures as are necessary to have all the children thoroughly instructed and trained in good manners, good morals, and the other essentials of character. It is not enough to recommend to Committees "to be more careful in the selection of teachers and the inspection of schools, with reference to this object," he must see that the Normal Schools send forth abundance of teachers of the right kind, and not such imperfect ones as the majority that issue from these pet schools of the Board. We are ready to allow all the amiable qualities that will be claimed for the pupils of these schools, but we can not allow that they are models of manners, or that they generally possess that zeal, that sense of responsibility, that high aim and solemn purpose which the times require; and even if they were all we desire, there are not enough of them to produce any considerable effect upon the 8800 teachers of Massachusetts.

The importance of more thorough instruction in manners and morals can not, it seems to us, be overrated. We have become a commercial nation, and every thing is made to bear upon money-making. The Leger is the Bible of the larger part of our people, and a good name at the Bank is held to be of more importance than a good name in heaven. Infidelity in religious matters is on the increase, but infidelity to principle, to pecuniary trusts, is alarmingly prevalent. Every thing is sacrificed to the love of money. Men are judged, not by their conscientious love of truth, their love of God and their neighbor, but by the dollars they represent; and a *good man*, now-o'-days, is not one who obeys God and purifies his own spirit, but one who pays his notes. The whole drift of education in our schools has tended to this result, but nothing has yet been done to counteract what must inevitably lead to the ruin of our free institutions. Now that the Board are awake to the danger, we hope they will devise some remedy for the evil, and not think they have done all their duty by merely pointing it out.

The Secretary, in the borrowed Report before us, goes on to say,—“Another popular opinion, prejudicial to the interests of the schools, relates to practical education, and requires that it be conducted with special reference to the future occupation of the pupil. Nothing can be more crude than the notions put forth on this subject. Of those things necessary to be known and practised in common life, scarcely one is adapted to the school room. The mechanic and other useful arts must be learned in those particular places where they are practised, &c. &c.” Now, much as we

have had to do with schools and teachers, parents and committees, we have never heard any one propose to introduce the mechanic arts into the Common Schools. The Secretary has set up a man of straw, and is trying to gain credit by drawing blood from him. As far as our observation goes, the popular opinion is, that, in our schools, the instruction given may be made more useful, more practical, by being made to bear upon the things around the pupil while at school, and by having some reference to his probable employment when he leaves school. This popular opinion has arisen almost to a complaint. A celebrated English writer, alluding to it incidentally, says, "His college career, so far from indicating his future life, exactly reverses it; he is brought up in one course in order to proceed in another. And this I hold to be the universal error of education in all countries; they conceive it a certain something to be finished at a certain age. They do not make it a part of the continuous history of life, but a wandering from it." We once heard an agent of our Board deliver an address, at the dedication of a school house, and the whole aim of it was to show the inferiority of our American system over the English, because they always educate their youth with strict regard to their future course; while we pay no regard to this. The extract, which we have just given from Bulwer, shows what the fact is there as well as here. To illustrate the prevalent opinion, we will mention a circumstance that happened not many years ago, in Boston. The daughter of one of our friends was sent home from a Grammar School, because she had not the Algebra book that was studied by her class. Our friend, who was a very respectable mechanic, called on the teacher, and told him, that, as his daughter would never have occasion to use Algebra, was an indifferent arithmetician, and by no means a good writer, reader or speller, he begged that she might be kept upon these common branches. The teacher said that Algebra was ordered by the Committee, and if the daughter did not study as the rest of her class did, she must be sent home. In one of the first, that is, the most fashionable female private schools of Boston, every pupil has been required to spend the first year mainly in learning the Latin Grammar, and this to discipline the mind! The Hon. Zadok Pratt, ex-member of Congress, and one of the most distinguished mechanics of New York, being called on to make an address, at the dedication of a new school house, remarked that "he had no education, and was not qualified to speak on such an occasion, but he would make one remark which had been forced upon him by extensive intercourse with men, and by the employment of many thousand persons,—and this was, that all the systems of education that he ever was acquainted with had the same

grand defect ; they did not educate children and youth for what they were to be, for the business in which they were to engage."

In all our Public Schools the same branches are taught to males and females, as if there was no difference of nature or of destination ; and all boys, whether rich or poor, bond or free, bright or dull, sick or robust ; whether destined to be mechanics, merchants, manufacturers, or professional men, have the same education in our schools, and, with very few exceptions, in our colleges. Here is a chance for the Board of Education to correct the popular error, but, instead of doing this, the Secretary says, "WE," that is, he and the Board, "can not foresee what will be the occupation or condition of the child on reaching maturity, and can not, therefore, safely descend to specialities in his education." The Governor had better nominate one of the Fowlers on the Board of Education, and then, if the Board can not ascertain from the circumstances or wishes of the parents, or from the progress of the child, what he is fit for, they may be enabled to guess at his capabilities by inspecting his cranium. We shall continue this review in our next number.

READING.—It is a glorious thing, when once you are weary of the dissipation and the ennui of your own aimless thought, to take up some glowing page of an earnest thinker, and read, deep and long, until you feel the metal of his thought tinkling on your brain, and striking out from your flinty lethargy flashes of ideas that give the mind light and heat. And away you go, in the chase of what the soul within is creating on the instant, and you wonder at the fecundity of what seemed so barren, and at the ripeness of what seemed so crude. The glow of toil wakes you to the consciousness of your real capacities ; you feel sure that they have taken a new step toward final development. In such a mood it is, that one feels grateful to the musty tomes, which at other hours stand like mummies, with no warmth and no vitality. Now they grow into the affections like new-found friends, and gain hold upon the heart, and light a fire in the brain, that years and the mould can neither cover nor quench.—*Mitchell's Dream Life.*

The evil of apprehension is often worse than the evil apprehended. The thunder storm that frightened a village only soured one pan of milk.

PLOUGH DEEP!

BY WILLIAM OLAND BOURNE.

Ho ! Yeoman ! turning up the sod !
 Thrust with your might the sharpened blade ;
 Turn up, turn up the heavy clod,
 And find the treasures underlaid !
 Not on the surface lies the boon,—
 Not where the skimming idler plays ;
 Bring to the genial heat of noon
 The deeper soil to catch the rays !

Give to thy sinewy arm the will,—
 Give to thy toiling hand the might,—
 Wealth buried deep shall come to fill
 The hands of him who toils aright.
 Turn up, turn up the under soil ;
 Turn to the light, and air, and sky ;
 A large reward repays his toil,
 Who delveth deep where treasures lie !

Ho ! Delver in the boundless field
 Where Truth lies waiting to be won !
 Not priceless treasures will she yield,
 While yet the task is just begun.
 Turn up, turn up, with patient hand,
 The deeper soil that hides the gold ;
 And rubies with the glittering sand
 Thy longing eyes shall soon behold.

Ho ! Battler with the old-time wrongs !
 Ho ! Laborer for the rights of Man !
 Cheer your bold hearts with bolder songs,
 And toil for Freedom while you can.
 Turn up, turn up, beneath the walls,
 Foundations lying broad and deep,
 Till dome with pillar prostrate falls,
 In dust and ruin long to sleep.

Ho ! Worker in the world's domain !
 Ho ! Toiler in our mighty age !
 Before thee lies the open plain,
 In whose great strife thou canst engage.
 Turn up, turn up the pregnant earth !
 It waits to win the riper seeds,
 That shall, in Heaven's old time, give birth
 To glorious and immortal deeds !

LIVING OUT.—A DIALOGUE FOR SCHOOLS.

[Written for this Journal.]

LITTLE MARY, HER MOTHER, AND SARAH.

Mary.—Mother, may I go to Sarah Makepiece's party, this evening?

Mrs. Puff.—I prefer that you should stay at home.

M.—Why, mother? All the girls are going, and I love Sarah dearly.

Mrs. P.—I prefer that you should not go. You must find more respectable companions.

M.—Dear mother, is not Sarah respectable? I am sure their house looks as well, inside and out, as ours does, though you never visit there.

Mrs. P.—That may be; but as Sarah's mother once "lived out," no lady can visit her. So you will be careful to stay at home; and, if any one calls, say that I shall return immediately.
[She goes out.]

M.—[alone.] She has lived out? *Out doors*, I suppose; poor woman! Well, I should pity and not despise her for it. O dear, I wish I could live out doors, and live as other people do! I must not wear a hood, because some poor girl wears one; I must not laugh aloud, because genteel folks never laugh; I must walk just so, and never run, because only vulgar folks run; I must not go to Sunday School, because no genteel children go there; and I must not set my foot in my dear Sarah's house, because her good mother once lived out. O dear! O dear!

Enter SARAH.

Sarah.—Come, Mary, we are all waiting for you. We shall have a grand time. Why, how solemn you look! Dear me, what can the matter be? Come, put on your things, and we'll soon put some smiles on your face.

M.—Mother says I must not go to your house.

S.—Why? Pray, what has happened?

M.—She says your mother once lived *out doors*.

S.—Out what?

M.—*Out doors*; and it is not proper for me to visit you.

S.—What can it mean? My mother never lived *out doors*, any more than yours. She was once poor, but she never wanted a home. There must be some mistake. But here comes your mother, and I shall ask her what it all means.

Enter Mrs. Puff.

S.—Mrs. Puff, what does Mary mean by saying my mother lived *out doors*?

Mrs. P.—[aside to *Mary*.] Have you been repeating what I told you, Mary? [To *Sarah*.] I never told her so; she misunderstood me.

S.—Then she may go with me, may n't she?

Mrs. P.—I prefer not to have her go.

S.—What did you tell Mary about my mother? You must have told her something.

M.—Ma, you certainly did say she had *lived out*.

Mrs. P.—I did, but not *out of doors*. If she had only lived *out of doors*, I should not care, for poverty itself is no disgrace.

M.—What did she live out of, mother, if not out of doors?

Mrs. P.—[Pettishly.] *Out at service*, you simpleton. Sarah, you had better go home; and Mary, you had better go to bed.

M.—Mother, dear, is it any crime to live out at service?

Mrs. P.—No, not a crime; but a servant can never make a lady.

M.—Why, mother, I heard father say, once, that most ladies would never be made, if their servants did not make them; and that servants generally would make better ladies than ladies would make servants. Now, dear mother, what does make a lady?

Mrs. P.—Poh! nothing, nothing.

M.—Are you made of nothing, mother?

Mrs. P.—No, no; your simplicity has confused me. There, go off, go to the party, and let me hear no more about it. [*The children seize each other by the waist, and run out.*] After all, the true lady is she who rises above her condition, and not she who never would rise, should fortune prove unkind.

A NEW WAY TO PAY OLD DEBTS.—Victor Hugo estimates the annual cost of maintaining the standing armies of Europe at five hundred millions of dollars. This outlay would, in a very few years, pay off every national debt of Europe. In a few years more, it would, if wisely expended, so equalize the population of the globe, by a great system of emigration, that every man might have a fair opportunity to earn a competence by his labor. In a few more, it would place educational systems on such a basis, and with such a scope, that the substance of all the important knowledge in the possession of mankind might be imparted to all. In a few years more, the area of civilization and Christianity might be enlarged till it embraced the habitable earth, and *Christendom* would mean *The World*. But the wisdom to administer so large a sum for any but diabolic purposes, has not yet appeared among men.

THE GREAT TEMPTATION OF THE TIMES.

There is much truth in the following extract, and as the temptation is more likely to be increased and strengthened than to be removed, who does not see the propriety and necessity of giving such instruction in our schools as will make our youth proof against such temptations? He who wonders that young men yield to them, cannot be aware of the fact, that systematic instruction in moral and religious duties forms no part of the education of nine-tenths of our children.—ED.

"I can hardly name a temptation so great and so fearful to a man as that of handling money which is not his own; and if I were to offer a special prayer for my son, it would be that he might not be tempted in this way. Few, very few, can withstand it. And at the present time it has become so common, I had almost said so fashionable, for men and boys to spend what is not their own, that the moral sense of the community has received a shock from which, I am afraid, it will not soon recover. If you steal an over-coat to shield you from the blast, the watchman's rattle will soon make you sensible that you have disgraced yourself, and you are a thief. But if you have taken and used tens of thousands of money, not your own, you are not a thief,—you are only a—defaulter! And so common has it become, that the sense of shame is almost gone, and the sense of guilt seems entirely gone. I can now carry back my mind to my college days. A youth, in the next class, was remarkable for his simplicity and economy of dress, and for his careful habits. You would suppose that gold and copper would be alike in his eye. He grows up, enters upon his profession as a lawyer, marries into a very respectable family, and is accounted an honest man. He becomes an officer in a money corporation. You meet him at the Springs, and in the best of society. I take up a paper this very week, and read that —, Esq. is a defaulter for several times ten thousand dollars! The pure minded youth,—the stern lawyer, who has probably prosecuted many a poor wretch for stealing a few dollars,—has been tempted, and who is surprised that he yielded? Who is surprised that he is denominated only a—defaulter? We have almost come to this, that places of trust and of handling money, mean little more than places where those may help themselves who can obtain the posts! And it is almost thought to be cowardly, and hardly worth a paragraph in the daily paper, to be a defaulter for a moderate sum.

We shall be told that there are high-minded and honorable men at these posts still;—we have no doubt of it;—that there are honest poor men who daily handle thousands of money;—we do not doubt it. But who does not know that confidence is so shaken between man and man, that the whole community are in unutterable anguish!

“Oh! that these young men, just coming upon the stage of action, may take warning from the fearful disclosures now so common! I would have them remember that no man becomes a monster, in any crime, at once;—that there is hardly such a thing as the first crime in dishonesty;—that he who allows himself to borrow a shilling out of his employer’s drawer, with the secret determination to repay it, has begun a downward course from which he will be very likely never to recover;—for he that is unjust in that which is least, will be unjust in that which is much;—and the same heart which to-day prompts you to become a defaulter for the shilling which you hope to pay, but hope in vain, will hereafter, if you have the opportunity, lead you to take tens of thousands which are not your own. How fearfully common it is to see it announced that such a man, supposed to be a pattern of integrity, of morality, of religion even,—who was supposed even by his wife to be upright, and honorable, and affluent, has turned out to have been a knave for years! Oh! never did I understand, till lately, how awfully great is the temptation, when we have the handling of money not our own! Most tenderly do I warn these young men of the danger; most earnestly do I beseech them not to desire to see money not their own; not to handle it; and above all, never, never, *never* borrow a farthing, unknown to the lender, with the secret promise of returning it. The first time you do that, you have begun to let out the waters, and you will dig more and more, till you are carried away by the flood, beyond the possibility of ever regaining the shore, and beyond ever returning to the place of innocence,—the only safe spot.”—*Rev. J. Todd.*

Content, like the base of a monument, is not afraid of earthquakes; but pride, like the capital, is easily thrown down.

Luxury fills the measure by heaping it, but content fills it by cutting down the rim.

Boast not of thy country, but let thy country boast of thee. Men who blow their own trumpet waste their breath, and are short lived.

THE VOICE.

EXTRACTED FROM THE KEY TO FOWLE'S PHYSIOLOGICAL DIAGRAMS.

All animals, including man, are able to make sounds to express fear, joy, pain, &c., and these sounds are formed in the larynx or box, which is at the top of the trachea or windpipe. These sounds are often musical, and they are called the *voice* of the animal, but it is only when they are modified by the tongue, palate, lips, teeth, &c., that they are dignified with the name of *language*. The voice of the lower animals seems to be limited to the expression of natural emotions, and this is all they need. Man alone has thought, sentiment, ideas, detached from his animal nature, and these render it necessary for him to make for himself what is called artificial or arbitrary language.

Some animals, especially birds, are able to make other sounds than those which express their instinctive feelings, as the mocking bird which imitates the notes of other birds, and the parrot, which even pronounces a few words; but, although imitation enables them to do this, it is evident that it is mere imitation, and no ideas are connected with the words. Different animals have different natural sounds, which may depend upon the various forms of the larynx; but, although men have invented so many languages and dialects, we have no reason to think that any race of animals has ever altered a single sound, and the hen now clucks, the dog barks, and the lion roars, as their progenitors did when they first walked before Adam and received their names.

Language is divided into *natural* or *inarticulate*, and *artificial* or *articulate*. Each passion, affection, instinct seems to have its peculiar cry, and this natural language is the same in all men, however their articulate languages may differ. The deaf, who do not speak, generally utter sounds, and such unpleasant ones that one of the first lessons taught to deaf mutes is the suppression of these natural sounds. The class of words called *interjections* in our grammar books, are properly these natural sounds, and if any others are classed with them, it is through ignorance of their true nature, or because *exclamations* are considered synonymous with interjections.

Artificial or articulate language is a characteristic of man, and to this, in connection with the art of writing, he owes the rank which he holds as lord over animals. The natural sounds are unlimited, for who can tell in how many ways the interjection *Oh!* can be sounded; but the sounds used in articulate language are very few in number, and, at the highest estimate, do not exceed forty-two. The late attempts to introduce a new English alphabet,

in which no sound shall be represented by more than one character, and no character shall represent more than one sound, has led to more careful examination of the sounds used, and will probably lead to a great reformation in *written* language, though the language will be *spoken* as before.

The voice is stronger in man than in woman, in adults than in children, and it acquires much strength by judicious exercise. Children should early be taught to exercise the voice, not only to give it power but to perfect it. The child should, from the first, be taught to articulate clearly; to pronounce distinctly without drawling, hesitation, or affectation. Any defect of utterance should be early attended to, for the man who has been accustomed to a vicious pronunciation in youth, seldom has the patience, if he has the ability, to correct it. The vocal organs are so strongly impressed in youth, that vocal accents or brogues are rarely effaced; and sounds, which the young acquire with ease, are often unattainable by adults. Hence the propriety of requiring children to learn a foreign spoken language early, because it is a matter of the voice chiefly; and hence the mistake of requiring the very young to study the dead languages, in which intellect, and not voice, is chiefly exercised.

Reading aloud and declamation are useful exercises for persons who have no disease of the chest, but they must not be continued too long. Playing on musical instruments exercises the respiratory organs; but, the more they exercise the diaphragm and the muscles of the chest and abdomen, the more they should be avoided by persons of feeble health. Persons who cry goods for sale in the street, are apt to be seriously diseased, because they use but few sounds, and repeat these so often as to fatigue and entirely exhaust the vocal organs. Singing is more fatiguing than reading, but it is useful and pleasant, if practised with moderation. The uttering of mere sounds does not so effectually exercise the vocal organs as reading does, but when words are distinctly pronounced in connection with the sounds, the exercise is complete. The introduction of vocal music into our Common Schools, besides its beneficial effects upon the disposition and conduct of children, is of great importance, in a physiological point of view, for the exercise it gives to the lungs, and the genial influence which it exerts, through them, upon the whole system.

The deaf, as has been said, are not accustomed to form articulate sounds, unless taught to do so by a laborious process; but idiots who hear well, sometimes have no power to speak, and this circumstance seems to corroborate the opinion of Dr. Spurzheim, that monkees do not speak because they have nothing to say, and not because they are destitute of the necessary organs. It is

probable that stuttering has its cause in the brain, and not in the vocal organs. It can always be prevented by speaking moderately, and keeping the lungs well inflated with air. It is said that, if any stutterer, while speaking, will tap regularly with his finger, he will speak without difficulty. One thing is certain, the defect can be cured, and without any surgical operation, and every parent should attend to its correction as soon as it appears.

The habit of speaking too fast is often as painful to the hearer as that of hesitating, drawling or stuttering; and in a teacher of the young it is a serious defect. Man exercises over his kind a prodigious influence by means of speech, and too much care can not be bestowed upon this faculty. Nature, if we followed her dictates, would generally enable us to express our thoughts and emotions with propriety and effect. The passions have great influence over the voice; sorrow is grave, anger boisterous, timidity feeble, and fury and terror are often dumb. The character of a person is often recognized in his voice.

Too much food, by filling the stomach, injures the free emission of the voice, and those who are rendered fat by eating too freely, sometimes lose the voice entirely. Certain substances also injure the vocal organs. Acids irritate the mucous membrane of the throat; as do nuts and almonds. Alcoholic drinks give a peculiar hoarseness to the voice, and cold and moisture do the same.

Whether there is any necessary connection between the voice and gesture may be a question, but it is evident that some persons, and even whole nations, make great use of gestures, and certain motions of the limbs, the features, and, often, of the whole body, sometimes give additional force to the eloquence of the passions. But gesture, like speaking, often becomes a matter of habit, and the gestures of most speakers have as little to do with their words, as the tones and inflexions of most readers have to do with the natural and proper expression of the sentiments they utter. He is not the perfect orator who "suits the action to the word," but he who suits both the action and the word to the sentiment. The probability is, that if constant attention were paid to the development of the human voice, it would improve from generation to generation, and become the most exquisite of all musical instruments.

Youth rides best when age holds the reins. If young men had knowledge and old men had strength, the world would take steps of unusual length.

NOTICE TO SCHOOL COMMITTEES.

While we were only the Publisher of this Journal we endeavored in vain to induce the State to send a copy to every school district in the State, because the Journal contained all the Reports and Documents of the Board of Education, all the Laws of the State on Public Instruction, and much valuable matter for the edification of teachers. We believed that such a distribution of the Journal, reaching, as it would, every teacher and every School Committee in actual service, would do more for the improvement of teachers and schools than has been done by Normal Schools, which do not reach or move one in fifty of the teachers.

We are happy to say that what the Legislature ought long ago to have done, the liberality of a Friend of Education has been moved in part to do for them. This Benefactor has authorized us, at his expense, to distribute five hundred copies of the Journal, one to every School Committee in Massachusetts, and the rest to such Committees in Maine and other States as we may select. We shall, therefore, send the Journal regularly for the rest of the current year to such Committees as are willing to pay the postage, which is only a few *cents a quarter*, and such Committees as are not willing to receive the Journal on such easy terms, have only to return the number, directing it to "The Common School Journal, Boston, Mass."

The object of this generous act is, no doubt, the circulation of the important examinations which we are frequently making of the School System of Massachusetts, and of the doings of the Board of Education. The time has come when the truth must be told, and important reforms made, or the whole system of free schools be abandoned. We ask of the committee, to whom we may send the Journal, a careful perusal and candid consideration of our statements, that justice may be done and the truth established.

NOTICE.—Henry W. Quin is our Advertising Agent for New York City, Our Publisher wants several active Agents to procure subscribers, and will give them a very liberal commission. Subscribers who have not paid in advance for the current year are requested to do so immediately. Friends of Education willing to imitate the example which is recorded above, will find our terms extremely easy.

All Communications, Exchanges, and Books for review, must be directed to Wm. B. Fowle, West Newton, Mass.

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